UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

A Sermon on Democracy - *Mary Craig Sinclair*

Israel Celebrates - - *Charles R. Joy*

Faith of Our Fathers - *Edward H. Redman*

The Coming Golden Age of Protestantism - - - - - - *Herbert H. Stroup*

Palomar: Philosophical Implications - - - - - - - *Victor S. Yarros*

Western Conference News

VOLUME CXXXVIII NUMBER 2

Chicago, May-June, 1952

PRICE TWENTY-FIVE CENTS

UNITY

Established 1878

Published Bimonthly Until Further Notice

Subscription $1.50 Single Copies 25 cents

Published by The Abraham Lincoln Centre, 700 Oakwood Blvd., Chicago 15, Ill.

"Entered as Second-Class Matter June 11, 1947, at the post office at Chicago, Illinois, under the Act of March 3, 1879."

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THE FIELD

"The world is my country, to do good is my Religion."

Cuban-U. S. Relations

Let no citizen of the United States suppose that all the Cubans are interested in its political power and revolutionary upheavals. The island's great cooperative clubs, or "centros," are marvels of social and cultural service. Distinguished Cubans have given the world invaluable research into Afro-Cuban origins, creative literature, and Cuban music.

Now nine years old, the Cuban American Cultural Institute has been doing a noteworthy work for better international understanding, at an accelerated pace. The activities of the Institute began modestly. In April, 1943, the first of the books was bought, to start the Martí-Lincoln Library, named after two of Cuba's and the United States' greatest figures. That book bears a special label, showing it is the "founder book" of the Library, which the Institute has now built up to almost 19,000 volumes and 2,000 phonograph records. Open at first only 15 hours each week, the hours the collection is available to the public every week now number 52. The annual number of readers has reached 20,000.

The whole purpose behind the Library, and other aspects of the Institute's work, is closer cultural relations between Cuba and the United States. One significant means to that end is the Institute's Study Center. This educational program did not begin until September, 1943, and then on a very slim scale with 30 students, under a single teacher. But without any advertising, the number of students increased until, in 1944, there were 240, and in 1950, 831. Since then, the rate of increase has continued until the present number is well over 1,000.

Studies and teaching staff have alike increased and subjects ramified. It takes ten teachers now to handle the courses, and there are forty separate student groups, pursuing various topics. The students are able to look at a wide variety of cultural issues, not from the Cuban or the United States side alone, but as a whole, in a spirit of unity and good will. The teaching staff, com-

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UNITY

Volume CXXXVIII MAY-JUNE, 1952 No. 2

EDITORIAL

We have reached the stage in America when we can no longer afford the luxury of promoting islands of old world cultures that are in conflict with democratic culture.

It goes without saying that people should not be cut loose from their ancient cultural moorings without being oriented toward new cultural ports. But how can we reorient people unless we ourselves have a clear-cut conception of what a democratic culture involves and know how it differs from the ancient patterns that grip the lives of our neighbors and friends.

A democratic culture is one that is based on respect for the integrity of individual persons, and that seeks forms of social organization which protect the integrity of individual persons and promote their well-being. It is a form of society that is free from doctrinaire religious and economic biases. It is a form of society where race and color and other accidents of birth have no weight at all. It is a form of society where merit, and merit alone, determines the status of persons. It is a form of society where cooperation is the dominant method of procedure. It is a form of society where the good of each person is the primary concern of all persons.

Any effort to keep alive patterns of behavior, however ancient and colorful, in the name of intercultural activity, is a mistaken effort on the part of any movement dedicated to the democratic way of life.

The fundamental problem is the maintenance of a democratic attitude in the relation of the liberal church to racial, national, and religious groups in the community. This problem does not arise in the area of the rights of such groups to fair employment, to just treatment, and to the exercise of their democratic privileges. It is to be assumed that the liberal church will be on the front lines fighting for fair employment practices, for justice in the courts, and for the full exercise of the franchise. The problem arises when such groups seek ends that are racial, not democratic; that are separatist, not cooperative; that are sectarian, not universal; and then expect to be supported on an intercultural basis.

Specifically, I have in mind the ganging up of minority groups in the great cities to form coalitions to divide the spoils of politics. The only thing that is worse than this is the ganging up of nativists to deny democratic rights to minority groups. Here the genuine democrat is caught in the middle of a dilemma. If he opposes some minority group in its effort to secure undue advantage, he is a bigot; and if he opposes some nativist group in its effort to exercise control, he is a traitor. What the genuine democrat needs to do is to seize both horns of the dilemma and bring the beast to the ground. If we are soundly orientated democratically, we will know what to do in these situations and will do it at whatever cost.

On the national level we can function democratically, and interculturally, by opposing discrimination in housing and by favoring fair employment practices; by promoting the rights of minority groups; by taking a genuine interest in the well-being of Jews and Mexicans and Japanese and Indians and Negroes and foreign-born groups, and demonstrating this interest by opposing discriminatory legislation. It is on the national level and not the neighborhood level that the large battles for democracy are fought, although the neighborhood level must not be neglected.

On the international level we face our most severe test. We do and must believe in a world community made up of diverse cultures, but we must not let this idealistic dream blind us to the undemocratic features of many cultures and we must in all our international orientation be guided by basic democratic principles. Nor must we be too hasty in accepting world organization that freezes the status quo. A genuine world-wide democratic culture will have to grow. It cannot be established by fiat. Such an organization as UNESCO is of first-rate importance in this process, and every church should keep itself informed on the doings of UNESCO, become familiar with its literature, and promote study groups dealing with it.

The liberal church by its very nature is an intercultural group, and by its very nature is an instrument of the democratic process; and these two elements of the nature of the church need never be in conflict. And they will not be in conflict if a sound and well-thought-out philosophy of democracy dominates the church in everything that it does. Let there be intercultural activities, but let them be subordinated to the over-all purposes of democracy.

Curtis W. Reese.

A Sermon on Democracy

Editor of UNITY,
Chicago, Illinois.
Dear Sir:

I am enclosing copy of a letter which my wife wrote to one of my Japanese translators. She had sent him a poem, and he wrote telling her that he had translated it into Japanese, and that it had been produced over the two Japanese radios by a company of actors and actresses who had set it to music. My wife wished to thank him, and her letter turned into an excellent sermon on the importance of democracy.

Sincerely,
Upton Sinclair.

The letter follows:

Corona, California
February, 1952.

Dear Mr. Namikawa:

I feel deeply touched, as well as honored, by the attention that you and your friends have given to my verses. Will you please thank the players, Mrs. Chieko Higashiyama and Mrs. Teruko Kishi, and Mr. Ikuma Dom, director of the New Japan Broadcasting Company orchestra, and the other members of the orchestra, and the New Japan Broadcasting Company and Radio Kyushu for their participation in thus honoring me? I take the celebration of my mediocre poems as proof of a desire on the part of those who participated to share my feeling of brotherhood with the people of your country, Japan. My hope and prayer is that all peoples on this imperiled earth may soon realize that there is only one humanity, and that the security, peace, and welfare of all are inseparable.

It seems clear to me that this realization is becoming widespread; and though it is chaotic and dangerous in its manifestations in many parts of the world, it will, I believe, mature and bear good fruit in greater abundance than humanity has ever known before.

It is my belief that the ideal of democracy has already become a living fact, and though it is still far from maturity, it is sufficiently strong, well enough understood, and widely enough spread, to continue to grow and spread until it covers and blesses all the earth. I am thankful for this belief, and for such friends as you who share it with me, and work for its culmination.

I hope it may encourage you in your new democracy to hear that I, in my old age, can say that the thing I am most thankful for in the realm of human activity is the fact that I was born in a democracy. Because of this fact, I have had the chance as a free citizen, to grow up where the ideal of human freedom was preached and even practised to a great extent. I have had the chance to observe and to criticize the failures in the practice of democratic procedure in my country, and to insist on constant improvement. After nearly half a century of raising my small voice in defense of the freedoms which our Constitution grants us, I feel certain that I have helped—as every citizen can help—to preserve our heritage, and to establish it more firmly in the minds and hearts, and in the living conditions of our people.

As a citizen of a democracy, I have had the honor of standing with a brave company of men and women who were engaged in using to the limit their abilities in furthering the growth and improvement of democracy.

Democracy is man's nearest approach to that human brotherhood which all great religions teach as divine. I do not mean to say that I think we have perfected the practice of democracy. I see many undemocratic, evil practices which must be corrected. But these are evils which belong in the category of "human nature" and are to be found in all countries. But it is one of the blessings of a democracy that these wrongdoings may be openly challenged and corrected where there is freedom of speech, and the secret ballot. That there have been flagrant transgressions of democracy on the part of many men and institutions in my country during my lifetime, has not discouraged me at all. I have seen the growth, and the advantages of democracy in practice in my own land, and I have also seen it by contrast with the lives of people under the several totalitarian governments which have risen and been repudiated during my lifetime. This contrast, though tragic, has been a great lesson! I see today the continuing spread of democratic ideas all over the world, meeting successfully the falsehoods and cruelties of totalitarian systems.

I see a world in process of spectacular change, dangerous, even perilous in the swiftness and scope of this change. But I see also that more and more people are learning the lesson it has taken so long for man to learn: that there is only one humanity, one tree of life, and that neglect of any branch of this tree destroys the tree.

I have seen many splendid things spring from the soil of democracy. I have seen the working people become educated to their right to a fairer share of the products of industry. I have seen them organize into orderly and articulate groups for demanding and receiving this fairer share. I have seen them educate the owners of industry to a recognition of the justice of this demand. I have seen the orderly and intelligent struggle of the Negro and his white friends in our democracy to overcome the evils of racial discriminations, and while there is still too much of this evil thing in some parts of my country, I can assure myself that the progress made in this field is quite sufficient in itself to justify my faith in democracy.

I have seen the soil of democracy, under the terrible plow-point of two hot wars and one cold war, produce three great democratic presidents—one for each war—who have bent their backs to the dreadful task of leadership. They have done this in such noble and honorable fashion that in each case the democratic nations have been the victors, and are now economically and spiritually able, by combining their resources, to help all the other peoples of the earth on to the path of freedom, security, and peace.

But it would not make me happy to see a world in which only the material needs of mankind had been successfully met. A world of happy human animals would not be an inspiring sight. I would know it could not last because, first, the seeds of decay are in materialism and, secondly, because the spirit that

is in man, which is the reality of his being, would never allow him to be happy for long in a state of purely animal enjoyment. This spirit, this reality, is the force which has lifted him above the other animals, and taught him pity, kindness, and a certain amount of altruism. It is forever seeking to lift him higher still, toward the realm of pure spirit. It has possessed him sufficiently to have inspired in him, though as yet only feebly, a realization of his divine or spiritual purpose. And, so, I am thankful that I was born in a democracy where religious freedom allows the soul of man to seek for knowledge of his Creator, freely and without political supervision. Here in the little town where I am at present residing, I have counted ten churches within a stone's throw of each other, each of a different "denomination." This is the religious freedom which allows every individual to seek for knowledge of his Creator in the church most helpful to him.

There was a time when America was called "The Melting Pot." The wonderful amalgam of races, creeds, and cultures, which has come out of this melting pot, thanks to the democratic process, has proven that men of all races, creeds, and cultures may live together in peace.

I am thankful that I have lived my life in a democratic country, because democracy is the brotherhood of man in practice.

And now, dear Mrs. and Mr. Namikawa, I accept the lovely Japanese canaries you sent me as symbols. They are small and delicately made, and beautiful in color. They are Japanese doves of peace!

Sincerely,
Mary Craig Sinclair.

Israel Celebrates

CHARLES R. JOY

How can one dance without a fiddler? How can one feast without food for the feast? The *ethrogim,* or traditional citrus fruit of *Succoth,* were scarce and very expensive when I arrived in Israel just as the old harvest festival was beginning. It is hard enough in a large city like Tel Aviv to find a way of celebrating the feast of tabernacles, when one is supposed to sleep outdoors in some frail hut of branches in memory of the many years the Israelites spent in the wilderness, but harder still when the cost of the necessary symbols becomes almost prohibitive. One can observe these days of *Succoth,* symbolically at least, by eating a few meals outdoors, or by sleeping on the open balcony of a house, but *ethrogim* are dear.

Yet in all the cities of Israel and in every little village of the land the *Succoth* services were held, and the people came with their palm leaves, their three myrtle branches, their two willow branches, and their costly *ethrogim* to the joyful ceremony, and the *lulava* (long reedlike plants) were carried through the streets, and wherever possible the orthodox Jews made a pilgrimage to Jerusalem. For Israel is in the mood for celebrations today, and the ancient festivals are taking on new color and significance here in their homeland.

Perhaps *Succoth* is a happier festival because the high holidays that precede it are sometimes called the "Terrible Days." They begin with *Rosh Hashonah,* the Head of the Year, or New Year. While in later times festive meals have entered into its observance in the home, the rabbinical tradition makes this the time of judgment, when God opens the three great books, and completes the record for the year. There is the Book of the Righteous and also the Book of the Wicked. In between is the Book of the Mediocre. But the *Rosh Hashonah* days provide a last opportunity for repentance. The pious throng the synagogues, which are often draped in white, the color of mourning; the *shofar,* or ram's horn, is sounded to attract the attention of God, and the prayers for forgiveness rise. One of the most interesting customs occurs at the end of the first day, or of the second, if the first day is the Sabbath, when the members of the congregation go to the seashore or the banks of some stream, and turn their pockets inside out to symbolize the casting away of their sins.

Yom Kippur, or Day of Atonement, is the most solemn day of the year, when the Lord makes his final inscription in the book of life, transferring the names from the Book of the Mediocre to the Book of the Righteous or the Book of the Wicked. On this day the pious Jew does not eat or drink, or indulge in sexual intercourse. He does not wash or anoint himself, nor wear shoes made of an animal's hide. The day is spent, sometimes all twenty-four hours of it, in the synagogue, seeking forgiveness for his sins. But there are some sins forgiveness for which man cannot obtain through prayer. They are the sins against his fellow creature. Only full apology and restitution will wipe such sins from the record of the year. At the beginning of *Yom Kippur* the lovely *Kol Nidre* (all sins) is sung, at the end the *shofar* is sounded once more, and God closes the books of judgment.

Following the "Terrible Days" comes the feast of *Succoth* and then soon after the festival called *Simhat Torah,* the joy of the Torah. The annual cycle of Torah readings has been completed and a new cycle is about to begin. Then it is that the worshippers, young and old, bring their beloved Torahs in their silver cases out of the synagogues, and dance with them through the streets, singing and rejoicing. The children eat candy and cookies and wave their *Simhat Torah* flags. The festival of the rebirth of the Torah is comparatively late in the history of Judaism, and the customs that surround it differ widely in different parts of the land, but everywhere it is a happy festival, and old woodcuts from the middle of the seventeenth century show people throwing cakes to the children in the street.

The most beautiful of all the old festivals is *Hannukah,* which means dedication. This is the feast of lights, when throughout the land the *hannukioth,* or eight-branched candlesticks, are lighted to commemorate the rededication of the Temple by Judah Maccabee. When the Israelites entered the desecrated temple they found oil enough for only a single day. Yet the flame continued to burn for eight days until more oil could be secured. So each day during the feast of *Hannukah* another candle is lighted until they are all aflame. And

today in Israel torch-bearers carry the fire from Modi'in, the birthplace of Judah Maccabee, to every part of the new nation.

Another festival is of great importance in Israel, the *Pessah,* or Passover, which commemorates the liberation of the Israelites from the alien rule of the Egyptians. Then in Israel as everywhere else in the world *matzoth* are eaten to remind the Jews of the sunbaked, unleavened bread which their ancestors ate in the wilderness. This is a great family celebration, with the reading of the story of the exodus, with dancing and singing and rejoicing. In this critical food emergency lucky is the Jewish family that receives from friends or well-wishers in America, a CARE *Pessah* package, but even on restricted rations Israel celebrates the old deliverance. In this new day of hard-won independence the courageous leadership of Moses takes on new meaning.

The festival of *Purim,* or Lots, recalls the old story of the captivity in Persia, when the prime minister had counselled the massacre of the Jews, and the people had been saved by the Jewish Queen Esther. There used to be in Tel Aviv a gay carnival in fancy dress to commemorate this event, called the *Adeloyada,* but since Hitler's extermination of the Jews, Tel Aviv has not been in the mood for this cavalcade. There was no Jewish Queen Esther in the Third Reich to save her people.

At Miron, when I visited the tomb of the famous Kabbalist rabbi, Simeon Bar Yochai, I was told of the festival that takes place there once a year, when huge bonfires are lighted and the people sing, and dance and feast. The festival really had its origin at Rabbi Akkiba's school, where a terrible plague miraculously came to an end. This feast is called *Lag Ba'Omer* (the 33d day of Omer).

There are many other festivals, new and old, besides these important ones. Independence Day and Labor Day, Army Day and Navy Day, Tree Day and Water Day, the Dance Festival at Dahlia and the Music Festival at Ein Gev, the Feast of the First Fruits and the Triennial Sports Festival. These and others lead up to the final festival in the Jewish calendar, *Shavuoth,* which commemorates the giving of the law to Moses on Sinai. This is another occasion for glad festivities, for the ten commandments were Israel's first constitution.

The tears are drying on Israel's cheek. The Temple in Jerusalem has not been recovered. It is still in the hands of the Arabs, and even the Wailing Wall is inaccessible now, and if Israel continues to lament the lost grandeur of Solomon's day, she must do so elsewhere and not by the old foundation stones. On the other hand, the ancient Tomb of King David, which only a few years ago she could not visit, is now within her borders, and here she can prostrate herself and dream not only of the vanished splendors but also of the new day that is to come.

Life is very hard in Israel today. Food is lacking, even for her great festivals. In many parts of the land it is still a time for rugged toil. But the light dawns for Israel, there is confidence in her eyes, and rejoicing in her heart. The old holy days become doubly precious, and the new festivals have added signifiance, because the long years of exile are ended. Israel is at home again.

Faith of Our Fathers

EDWARD H. REDMAN

The grand and stately hymn, "Faith of Our Fathers," is fondly received by religious persons of many different persuasions. Indeed, when one closely examines the words of the hymn, one finds a generous universalism of spirit together with a renewed expression of devotion to the faith which has been received from the past. It is left to each singer to identify his own spiritual inheritance. The hymn binds no one to the faith of even the hymn-writer's forebears, nor to the traditions of any one sect or denomination. The Roman Catholic can sing the hymn while thinking of the faith which has been received from saints and martyrs, apostles and bishops, and ordinary holy men and priests down through the centuries, while the Methodist and the Presbyterian—claiming much of the same inheritance of faith—qualifies it with the added names of the men around John Calvin at Geneva, or the stalwart Scottish clergy, or the emotionally vibrant preachers following passionately in the footsteps of the Wesleys. We, Unitarians, sing out just as proudly to proclaim again our devotion to the faith of still other spiritual heroes, of men whose accomplishments and contributions helped remarkably to shape the history of our Western world, and to pave the way for notable advances in religious thought, in forms of social and political organization, and in scientific knowledge.

The hymn, "Faith of Our Fathers," was itself written by Frederick William Faber, in the year 1849. Faber was a close friend of John Henry Newman, the Church of England clergyman, famous as the leader of the Oxford Tractarian movement, who left the Anglican faith in the year 1845 in favor of Roman Catholicism, rising late in life to the high office of Cardinal. Frederick William Faber accompanied John Henry Newman in this journey from the Church of England to the Roman communion, and the hymn, "Faith of Our Fathers," was written by Faber four years after this change of faith.

To me it seems significant that the sentiments expressed in the hymn itself were the consequence of such a transition, for it points out for us the fact that each of us must take an active part in deciding for ourselves the faith which shall be ours and to which we shall give utmost loyalty and devotion. John Henry Newman and Frederick William Faber, wrestling conscientiously and profoundly with the difficult problems of faith and doctrine, came in course of time to the abandonment of the faith which they had received in childhood and youth, and chose to lead the way in a return to impressively beautiful and historically magnificent Roman belief and practice. We do not have to declare whether or not their decision was one with which we could be sympathetic. They chose the path which their conviction mapped out for them. They chose to break with old associates, to sacrifice good livings, widespread and growing reputation and pres-

tige, even political popularity and social acceptability, for the sake of principles to which they had arrived in their thinking; and having reached a decision they carried it into full effect with a single-mindedness of purpose and a complete self-dedication.

The transition might have taken a different direction, and, as a matter of fact, this actually happened in the case of Francis William Newman, the brother, four years younger, of John Henry Newman. John Henry Newman, as we have mentioned, made his progress from the Calvinist home-upbringing through an Anglican priesthood to high office in Roman Catholic orders. On the other hand Francis William Newman, from the same beginnings, worked his way as a secular educator, classical scholar, and independent religious thinker to a high elective position in the British and Foreign Unitarian Association. The same year, 1879, in which John Henry Newman became a Roman Catholic Cardinal, Francis William Newman was elected Vice-President of the British and Foreign Unitarian Association.

However much the divergencies in faith and thought between these two brothers may have been aggravated and accentuated by commonplace family rivalries, a careful reading of Francis William Newman's autobiographical treatise on *Phases of Faith,* or *Passages from the History of My Creed,* will reveal the same lifelong conscientious wrestling with questions of faith which marked John Henry Newman's journey.

There is no more tragic circumstance than that which occurs when families become divided in matters of faith and conviction, and I have been much interested to notice what took place in the relationships between the younger and the elder Newman. Francis William tells us how things stood between himself and his brother, and particularly informative is the situation existing in 1833, when John Henry Newman had already acquired considerable fame as the leader of the Oxford Tractarian movement, and Francis William was widely reputed to be holding quite unorthodox opinions. Francis William tells us what happened in these words:

> My brother was taking a position, in which he was bound to show that he could sacrifice private love to ecclesiastical dogma; and upon learning that I had spoken at some small meetings of religious people, (which he interpreted I believe, to be an assuming of the Priest's office,) he separated himself entirely from my private friendship and acquaintance. To the public this may have some interest as indicating the disturbing excitement which animated that cause; but my reason for naming the fact here is solely to exhibit the practical positions into which I myself was thrown. In my brother's conduct there was not a shade of unkindness, and I have not a thought of complaining about it. My distress was naturally great, until I had fully ascertained from him that I had given no personal offence. But the mischief of it went deeper. It practically cut me off from other members of my family, who were living in his house, and whose state of feeling towards me, through separation and my own agitations of mind, I for some time totally mistook.
>
> I had, however, myself slighted relationship in comparison with Christian brotherhood. . . . I perhaps had none but myself to blame; but in the far more painful occurrences which were to succeed one another for many months together, I was blameless. Each successive friend who asked explanations of my alleged heresy, was satisfied,—or at least left me with that impression,—after hearing me; not one who met me face to face had a word to reply to the plain Scriptures which I quoted. Yet when I was gone away, one after another was turned against me by somebody else whom I had not yet met or did not know; for in every theological conclave which deliberates on joint action, the most bigoted seems always to prevail.

Enough has been cited from Francis William Newman's own writing to show us that the way of the seeker after truth in matters of faith and conviction has no easy path, and we may well sympathize with his plea that those who are zealous to uphold soundness in matters of religious faith ought at the same time preserve kindliness, charitableness, and brotherliness in their relationships toward others.

The very forces which were at work in the lives of these two famous brothers, the elder and the younger Newmans, are not different from comparable influences at work upon each one of us in our own day. At face value it looks as though the Newmans were merely concerned with minute questions of theological, dogmatic, ecclesiastical, religious belief and practice. Their differences were ponderously expressed as differences in opinion about the 39 Articles, and as differences in attitude toward the priesthood, the higher clergy on the one hand, and the laity and the lower clergy on the other hand. And these differences were significant and important; they powerfully directed the lives of each of the two brothers toward different destinations, the one toward Rome, the other toward Unitarianism. But if one looks more closely at the situation, one will discover that the reason, or at least part of the reason, these two men stood so far apart in matters of religious faith lies in the fact that these two brothers really differed on the kind of social and political life each wished England to develop.

The story is told of John Henry Newman, in connection with his zeal and determination to form the Oxford Tractarian movement, that he was utterly and implacably opposed to the social reforms which were achieved in England by the final passage of the Reform Acts of 1832. Indeed, so opposed to all liberal tendencies of the time had he become that in 1829 he gave up his appointment as a tutor at Oriel because his new superior Dr. Hawkins was out of sympathy with Newman's insistence that there was need for a greater conformity and a more rigid order of things.

With his mounting distrust of social and political liberalism—and let us note that the liberalism to which Newman was opposed in those days and the reforms which were sought were both very modest by present-day standards—Newman felt that he had a personal mission to stem the tide. This sense of mission became increasingly strong through the winter and spring of 1832-33, and it is from that period that the following anecdote derives. While traveling in Sicily that winter John Henry Newman fell very ill, and the servant who was accompanying him feared that Newman would not survive, but Newman was convinced that he would not die, and he kept saying over and over to himself: "We have work to do in England." To fulfill that work, Newman and his friends, just as quickly as his health was restored, hurried back to England to launch at once the Oxford Tractarian movement. They made it very clear that the purpose of their endeavors was to uphold the ideal of primitive Christianity against the assaults of liberalism.

Actually the liberalism which Newman feared was nothing more than the enfranchisement of the middle classes, the ridding of England of the corruptions of the infamous rotten borough system whereby seats in Parliament could be purchased for a modest price. These reforms insured the election of a somewhat more humanitarian parliament, which moved at once

to initiate improvements in factory working conditions and in the emancipation of slaves. But Newman and his friends really feared that by virtue of such reforms the Church would lose its control over the nation, and Parliament would no longer feel bound to observe ecclesiastical laws.

From the days of the Old Testament prophets down to the present moment a continuing pattern persists. Again and again one finds the partisans, who consider themselves the elected defenders of the established faith, resisting inescapably necessary changes in the conditions of life, as if any improvement in man's lot could somehow subvert God's design. Again and again the prophets, in seeking to accomplish a higher understanding of God's will, have been called upon to face the wrath, not only of powerful rulers, merchants, landlords, overseers, officers, and foremen, but also the medicine men, magicians, and priests allied for a price with them.

We might be more impressed with the validity of the claims made by those who wish to uphold the old order of things against reform, against change, against improvement, if it were not for the fact that those who defend the old choose to defend a style of life which is not old enough. The ideal of primitive Christianity which John Henry Newman sought to uphold against the menace of a rising political and social liberalism was not the primitive Christianity as it may be reconstructed from the teachings of Jesus and the Gospels. It was not even the Christianity as it had come to be in the Middle Ages. Rather the ideal, as John Henry Newman sought to maintain it, was Tory England, with the Church in full control of the religious, intellectual, and political life, with businessmen and industrialists happy to cooperate with the higher clergy, and the nobility living in ease and self-assurance, and the workers and the peasantry wholly contented with their lot while deriving a full measure of satisfaction from this life, not because this life afforded happiness, but because it was preparatory to the life beyond.

Now I say unto you that such an ideal, as I have reconstructed it just now, without doing any violence, I believe, to the values for which John Henry Newman actually stood—such an ideal is not by any stretch of the imagination to be taken seriously as the same as the ideal of primitive Christianity. And I wish to be clearly understood at this point, because there are people in our own country today who are very popular and widely heard spokesmen for what they call Spiritual Mobilization. I might add that they have been unusually well-financed, and they are speaking out today against today's liberalisms in the name of what they think is Christianity. Now if it were true that there is a specific set of ideals which can be identified as primitive Christianity, then one would expect to find today's Spiritual Mobilizers, yesterday's Oxford Tractarians, the Pietists of a still earlier time, indeed a whole chain of spokesmen going back to New Testament times, all describing a way of life about the details of which all would be clearly agreed. But, alas, it is not so. The very liberalisms which John Henry Newman concretely feared have become the conservatisms which today's Tractarians are seeking to uphold. New liberalisms have come upon the horizon, and these are anathema in the name of the alleged ideal of primitive Christianity.

Running the appalling risks which any soothsayer must be willing to take, let me announce to you a vision of mine own. A century hence, when the issues which face us today have long since been resolved, when national sovereignties have been merged into a single Federal Union of the World, when world citizens of every race, of every stock, and every faith have long since forgotten the embarrassments and inconveniences of discrimination, when advances of technology and the utilization of new materials have made it possible for every citizen to have all that he requires for abundant living, when the principles of the social welfare state have been put successfully into practice and all of the little difficulties have been ironed out satisfactorily, when it will have been demonstrated beyond all reasonable doubt that human psychology is amenable to conditions of ease and luxury without undue loss of initiative, creativity, and spunk, I say unto you, that there will be certain Tractarians busily engaged in advising all who may come within range of their voices that this wonderful Utopia is indeed the ideal state of Primitive Christianity which must be safeguarded at all costs against the dangers inherent in certain liberalistic tendencies to promote still more splendid achievements for the greater well-being and happiness of people on our tiny planet, Earth, or whatever other planets have by that time been made habitable for humans.

So much for rash and visionary imaginings. The truth set forth in the vision clearly holds. The Faith of the Fathers is being recomposed, of necessity, in every generation. Not merely does liberalism keep changing in conformity with the needs and requirements of people in each new decade, but conservatism also changes, lagging a little behind, always upholding something like the liberalism which has immediately preceded, but moving and changing nevertheless.

It is important that people of deep religious conviction should understand these facts, and it is more important now than it has ever been before in human history, for the changes in the basic conditions of our life upon this planet are coming more and more swiftly. Julian Huxley, formerly Director General of the United Nations Educational, Scientific, and Cultural Organization, states the problem in simple facts about the increasing numbers of people being born into the world, who must find opportunities within the existing resources of the world to grow to maturity, to make a living, to develop capabilities and talents, and to achieve a happy life. He reminds us that every twenty-four hours there are about 60,000 more people in the world than there were the day before. This is not the number of new births alone, but the net increase of births in excess of deaths. Every day there is a new city with outlying districts created in the world. In each half decade there is a new population comparable to that of the whole United States brought into the world, and, as Dr. Huxley makes quite clear, this increase in world population is taking place at a remarkably uniform rate of increase. All of this has taken place, and continues to take place, in spite of the increasingly destructive wars which have been the blight of our times, and threaten us in the present moment still.

These are not the only impressive facts about the underlying changes in the conditions of life which we must face realistically today. Every advance in technology,

every new development in agriculture, in business, and in government adds its extra influence in the direction of change, wisely or unwisely, for better or for worse, but nevertheless substantially and significantly. Whether or not there is a limit beyond which growth cannot take place few, if any, are wise enough to know, but at face value it does look as though we, human beings, wherever we live and whatever our resources and our skills, need to learn how to accept the fact that changes are taking place in the world round about us, and we shall have to be more adaptable toward these changes if we want to find our place in the world, happily, creatively, and significantly.

As we take stock of our human resources—that which distinguishes us, as human beings, from other forms of life—we are made quite humbly and modestly aware of the fact that each of us is gifted with a certain amount of intelligence. All of us wish, at times, that we might have more of it, and quite frequently we wish that other people, besides ourselves, might have a great deal more of it. There are practical limits to our powers, but we have more to be put to use than we regularly employ. Few are the problems which are too complicated for the man on the street to understand. Few, indeed, are the problems which cannot be weighed and analyzed through the use of reason, the orderly assembling of essential facts, the compiling of data, the observation of tendencies and trends, until it can be plainly seen what will be likely to happen if one course of action is taken, and what will happen if a different one is taken.

The greatest danger which humanity may face, in the present time, is not external attack by infamous, unscrupulous, and implacable enemies. It is not the threat of subversion, intrigue, and violence by forces within any nation. These are serious matters, which also need to be faced and resolved intelligently. But far more serious is any tendency, either in the interests of a return to a more primitive religious ideal, or from considerations of prudence to keep silent in unthinking conformity to public opinion, or from any other motives—I say far and away more serious and more dangerous is any tendency for any one of us to lose confidence in the power of intelligence to shape plans and policies which will be adequate for the meeting of human needs, and the creating of new avenues of opportunity for human ingenuity in our generation.

Julian Huxley, in the article already mentioned, spells out the kind of faith which we need for meeting effectively the fact of change. He says that first of all we must have it in ourselves, in our own age and its future. This means in part that we must acquire a new view concerning man's destiny. He thinks that such a view would be labeled Evolutionary Humanism, and he says that we badly need such a view of our destiny "as a practical implement of our society and a weapon in the struggle for power between East and West." And then Mr. Huxley makes this summary warning with an accompanying plea:

> For, make no mistake, in the modern world ideological weapons are in the long run more potent than physical ones. The East possesses a powerful weapon in the shape of revolutionary communism. But the West has as yet no single ideology which unites it—only a mixture of partial ideologies—such as various brands of religion and theology, the American Way of Life, parliamentary democracy, the cult of the common man, and the welfare state, which more or less cancel each other out in an eddy of confusion, instead of providing a single driving force.
>
> Evolutionary Humanism could be truer and more fully founded on scientific fact than Marxist Communism: more extensive, in assigning a larger place to the creative mind and spirit; and more universal, in stressing the need for variety in the world's life and culture; and more effective, as based on proud participation that is also free.

Remarkably enough, this new faith in man's destiny, which Huxley seeks and proclaims, is in itself, in spirit if not in detail, also very old. It is a faith which finds its beginnings in the heroic outcries of the Old Testament prophets in their struggle to gain a foothold for a higher religion compounded of Justice and of Love. It is a faith which was carried forward by Jesus of Nazareth in various of his teachings and many of his living actions. It is a faith which was reinvigorated by certain of the thinkers and reformers in the period of the Renaissance and Reformation. It is a faith which was resurrected and made dynamic by eighteenth century patriots and nineteenth century democratic liberators. So, in spirit, in attitude, in appreciation for the dignity and the capacity of human nature, in its confidence about the future, in its reiteration of the doctrine that we are each our brother's keeper, and each bear responsibility for the well-being one of another, it is not a new faith at all, for it is indeed the Faith of Our Fathers, to which we must needs be true until death.

Words in Cinchona Bark

How far from the Cro-Magnon cave
  to Radio City? How far? . . .

Square the arc of salt water,
  square the prong of light from a certain star,
  deduct romantic history,
  add wormwood,
  convert the sum to actions mucked
  in a strange continuum. . . .

Is it long? Is it far? . . .

Eyes kindle in a hole in Dordogne,
  burn from its black mouth.
Fingers snuggle a bone hook, or some such thing.
Feet mouse out, creep south timorously,
  press bright pebbles brinking the Pierian spring.
Brain contemplates depth under image-face.
Lips fuse with image-lips. Ripple. Drink. . . .

Parnassian contours give into the sun.
Sandals ponder the green *peripatos*
  in Athens' learned place. . . .

A violin blooms in Cremona.
An apple falls in an English garden. . . .

Throughout, though, snippy little bastards cross
  with club, epaulet, interest-bearing theft. . . .

In Manhattan a shirt with soap-copy clipped to cuff
  hangs at microphone.
Voice bubbles fluff.
Eyes peel clock in this imperious
  glory of time. . . .

Tick tock. Tick tock. Tick tock.

LeGarde S. Doughty.

The Coming Golden Age of Protestantism

HERBERT H. STROUP

In *The Protestant Era,* Paul Tillich says: "The question of whether Protestantism as a determining historical factor will survive is, above all, the question of whether it will be able to adapt itself to the situation." The same might be said of modern science.

Unfortunately, many religious leaders are less confident today of the prevenient nature of religious experience than they should be. If they were to take a look at the scientists who have only recently developed a sensitized social conscience, they might have more heart. For, the scientist of today is preaching the doctrines of the older theologians, especially that of the immensity of human depravity. It is he who forecasts dark days ahead for man. He calls for a rebirth of the human spirit, if survival is to be possible. Dr. J. Robert Oppenheimer, for example, wartime director of the Los Alamos Project and now head of the Institute for Advanced Study at Princeton University, summarizes the views of many scientists when he says in an issue of *Technology Review* (February, 1948):

> The experience of the war has left us with a legacy of concern. Nowhere is this troubled sense of responsibility more acute . . . than among those who participated in the development of atomic energy for military purposes. . . The physics which played the decisive part in the development of the atomic bomb came straight out of our laboratories and our journals. . . In some sort of crude sense, which no vulgarity, no humor, no overstatement can quite extinguish, the physicists have known sin; and this is a knowledge that they cannot lose.

Thus, the religious person finds confirmed over and over again in the recent statements of the most prominent of the atomic scientists the verification of ancient dogmas, once thought to be outworn superficialities.

But the scientists are telling us more than that we are evil sinners. That indeed would tell us very little that is new. They are also ethically concerned about their own professional actions. That is the really significant addition to scientific procedure which has come since the production of the atomic bomb. Now the scientists have discovered public morals as a sphere of action that is even more important than the test-tube trappings of a monkish laboratory. In this new found attitude the hope of science's survival can be found.

The older meaning of science signified the search for truth without regard for public or private consequences. Furthermore, science formerly meant the search for truth without the handicaps of cultural delimitations. For most philosophers and theologians it was easier to grant the scientist's wish to be free from public and private morals than it was to see how science, a social product of centuries of Western heritage, could be oblivious to its cultural delimitations. But, whether it could or not, they claimed to be so free. This assertion of freedom led many scientists to the stand that they were involved with planes of truth which were simply not open to other researchers and truth-seekers. The scientist took the place of the priest. He was able to speak *ex cathedra* more often than any pope. The fact that his efforts were partial, restricted by unfolded truth, and unrelated to larger bodies of knowledge, did not bother all scientists. Many went on the theory that they were the *summum bonum* class of our society. This arrogance and spiritual pretense signified a pathological, psychological, and spiritual condition. Certainly some scientists were seeking to validate what they could not—absolute truth. Others were merely running out on the stiffer and less soluble problems involving social relations. Albert Einstein, in the Prologue to Max Planck's *Where Is Science Going?* (pp. 8-9), makes such an assertion about the motives which persons have in entering science as a career. He declares the three following motives for scientists: (1) An opportunity to display their talents. Science is a sport. (2) The hope of a profitable return. (3) The urge to flee from drab, everyday life. It is the last of these which condemns so much of what the scientists have professionally stood for in the past. The newer trend among the scientists —that of accepting their social obligation not simply as men and women, but as scientists—is most helpful, especially from the point of view of religion.

The attempt at objectivity which characterized science's efforts in the past led to a kind of mysticism—an epistemological mysticism—which turned science from its more limited and primary function into a sort of religion. It was easy for the scientist who acted like a priest to assume that he was dealing in fact with a religious interpretation of reality. This was so, for example, in the realm of prediction. The use of statistics in prediction gave the scientist the feeling that he was in some manner controlling the future. It was just this element which so many scientists themselves objected to in the original Calvinism of their forefathers. The God of the Calvinists who could foretell and foreordain had his place usurped by the white-coated scientists who without too much hesitation also offered to interpret the future. No wonder the scientists took themselves seriously! No wonder they mistook their methods for metaphysical instruments!

This mysticism of the scientists was imitated unfortunately by many of the social scientists. The whole history of the social scientist can be written as a constant mimicking of the physical sciences. This, in a sense, was natural, since in modern times physical sciences not only preceded the social sciences in time, but also had achieved such social prestige that the social scientists would have been foolish (but also extremely wise) in the rejecting of their brothers under the skin. Edward B. Titchener, for example, expressed this older epistemological mysticism from the viewpoint of a psychologist when he said in his *Systematic Psychology: Prolegomena* (pp. 69-70):

> Meanings must be stripped away before his [the scientist's] work can begin, and meanings must be kept away while his work proceeds. Disinterested and impersonal, he makes himself one with the facts of nature; he moves in the domain of bare existence; and his intercourse with the facts is both observation and observance.

These words if they do not constitute a basically religious expression (mysticism) closely border on it. This type of statement has been part of science as a religion—a religion that won more converts in the last few centuries than the more orthodox and traditional ones.

What is so enheartening in the current scene, so far as the physical scientists are concerned, is the flat rejection of the social escapist motives of the scientist and the refusal by an increasing number of them to

apply the older and more mystical concepts to their humble duties. Science has been growing for centuries, but only recently to a noticeable degree have the scientists themselves been growing up. Today, fortunately they are willing to affirm their social responsibilities as scientists.

In fact, the scientists, dwarfed as it were by a lack of growing up in the past, have been making unsteady strides in the present toward their sought-for maturity as a professional group. While they have made many solid contributions to the current problems of man and his social relationships, they also have been rushed into many absurdities. Leo Szilard, one of the foremost atomic physicists, has pictured such adolescent scientists who suddenly found their social conscience:

> On March 3, 1939, Dr. Walter Zinn and I performed a simple experiment at Columbia University. When we saw the neutrons which came off in the fission process of uranium, there was little doubt in my mind that the world was heading for trouble. During the sleepless night that followed, I had a fairly clear vision of what these discoveries of physics were about to do to the world. But it never occurred to me what, by way of revenge, the world would do to the physicists. I did not foresee that scientists would be crowding into Washington to see Congressmen and Senators, that they would be interviewed, photographed, made into movie characters; that they would feel impelled to write and to talk on subjects other than their own, and, generally speaking, to make a circus of themselves. (*Saturday Review of Literature*, May 3, 1947, p. 7.)

The truth of the matter is that scientists unfortunately did "make a circus of themselves". With their no more than common talent at organization and expression they many times failed to impress themselves upon a public waiting to hear from them. They tended to organize themselves into "emergency committees" as though, upon realizing the plight of the world overnight, they thought they might solve it overnight. They failed to appreciate, not being thoroughly trained in the study of society, that social innovations, especially along the lines of changing social attitudes, do not readily impress the public genuinely and mostly come to naught against the high walls of social resistance. What began for many of the scientists as a fresh breeze of optimistic social conscience has now become an introduction to social and even cosmic despair. No one should be troubled that this is so, since the scientists themselves scarcely were prepared educationally to understand the social consequences of their publicity actions.

Unfortunately, too, the scientists did not fully realize the tremendous significance and power of their new discovery; the immense depravity of man (and nature). They fell too easily into the intellectual trap which has bound so many "liberals" during the last decades. They thought that the reason was supreme. One only needs to tell a person he is in danger and he will immediately take steps to place himself outside of the danger. A little more or better education of the citizenry will solve its problems. Let everyone take a course in American history and all will be well. Tell people there is a God and they will run back to the churches with feverish gratitude. These were the slogans in the main that one heard from the leading scientists. They were indeed making a "circus of themselves."

Fortunately, there were other voices. Albert Einstein, in speaking of the Acheson-Lilienthal report, remarks that the atomic bomb, in Mr. Baruch's words, "is a problem not of physics, but of ethics." Einstein adds to this: "There has been too much emphasis on legalisms and procedure; it is easier to denature plutonium than it is to denature the evil spirit of man." ("Only Then Shall We Find Courage," Albert Einstein in an interview with Michael Armine, as reprinted from *The New York Times Magazine*.)

Especially distasteful have been the physical scientists' efforts to speak on problems outside their field of competence. Some seemed to think that because they had been successful in bringing to man's hands the mightiest instrument of destruction the world has ever known (from the mind of man) that they would be equally successful in constructive efforts to bind the world together and make it one in peace and justice. Nothing could be more paradoxical and fatuous. Fortunately, the scientists have learned in these latter days, although some have still seemingly not heard.

The task, then, of rebuilding our strife-ridden world is more profound than most of the physical scientists realize. The creation of peace and justice requires more resources than science, aside from its wonderful achievements, possesses. The achievement of a just and lasting peace also demands different requirements and procedures than those which science has to offer.

It is at the point of profound resources which must be put into operation if the human race is to maintain itself that the relationship of science to Protestantism bears special analysis.

The previous period in science, that up to the launching of the atomic bomb, might be called "the Catholic period of science." From the time of the atomic bomb to the future may be termed "the Protestant period of science." In the pre-atomic bomb period science was mainly interested in objective truth. It possessed the methods of appropriating absolute truth. Its workers became the high priests of a cult. They were the mediators of the supernatural (previously undisclosed) realm. They did not labor for the rewards of this world so much as to be in contact with external truth. They knew no class, no partisan struggle, no ideologies which limited and perverted their ingenuity. They were the one truth in the midst of an erring world. They were not required to dirty their skirts with the messy social problems of the day. Their task was to relate man to the the other world (the objective truth). In their work there was great stress placed upon the manipulations of symbols and methods. Through these all sorts of efficacious results could be gotten. A new creed developed which was called "laws of nature." It enabled man with patience to unravel any mystery of the universe. The scientists of the Catholic period were not socially irresponsible entirely, for they believed that if only there would be enough science there would be no problems anywhere of any nature. Theirs was a rationale whereby the conscience could be eased through the grace-granting system which obtained in their thinking. They believed in a sacramental universe. No wonder, then, that so many of them were prone to convert their operations into a religion.

One of the distinguishing points between Calvinism in its original form and Catholicism lay in the matter of social responsibility. It was Calvin who tried to turn Geneva into a utopian community despite what he actually did accomplish. It was an English Protestant who dreamed of establishing the Kingdom of God on England's green and grassy shores. It was Protestantism which deflated men's previous attachment to a so-called divine church. Protestants realized that it was too pretentious, too arrogant, too sin-

ful to think that any one social institution, class, or person had attained direct and exclusive relations with Deity. Protestantism looked for an after-life but it did not minimize the present; in fact, it laid powerful stress upon the present. It believed less in a universal creed than it did in righteous living. It made good works a necessary resultant of religious experience, although not the basis on which the individual would be justified before God.

The Catholic Church identified the Kingdom of God with the church and sought in every way to strengthen the church. Protestants, on the other hand, identified the Kingdom of God with the community, and sought to regulate the community as a whole in such ways as would increase its human welfare and thus bring in, to a measure, the Kingdom of God.

It would seem, if this brief analysis is correct, that science, prior to the atomic bomb, more resembled the Catholic interpretation of reality than the Protestant, although it must be admitted that there are overlapping elements. In the period, since the atomic bomb, however, science has developed an essentially Protestant form. It has, for one thing, seen the importance of the social conscience.

Also, the universalism of the Catholic period has given way to the sectarianism of the Protestant era. No longer are the symbols or manipulations of science the end in themselves which they formerly were. Now we see through a glass darkly, but we see enough to know that nothing is more supremely worthwhile than human welfare. Truth, if it is to be recognized as truth, must be in line with human beings, their nature and aspirations.

Catholicism never made a fundamental compromise with science. Protestantism has. Protestantism thereby is much more in the position to meet scientific minds in their search for a deeper basis for social construction.

If these things are so, then there well may be a coming golden age for Protestantism. For Protestantism has marked possibilities of understanding science in its new form.

It behooves the leadership of Protestantism, however, to affirm its affinity to science and to glory in the new found attitudes which the physical scientists are expressing. The leadership of Protestantism could well afford to enter into some of the more technical implications of atomic energy and the problems of its production, to the limits of its training, so as to understand better the findings of the scientists. They need also to undergird the fading confidence of those scientists who lack any profounder conception of the ultimate basis of human hope than that of a sometimes naive naturalism. Protestants and scientists could also join forces in adding pressure where it would count in placing before people the terms on which choices are to be made.

It has been one of the most momentous cultural achievements in recent centuries that scientists have discovered essentially Protestant principles of interpreting reality in their own way and time. Today we have two sources of hope at least, one from Protestantism which can, if it will, recapture much of its former social usefulness, the other from science which has disclosed that it has entered a new era of humility and social responsibility. As Goethe expressed it, we may be turning from strength in superstition to dependence in religion.

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Palomar: Philosophical Implications

VICTOR S. YARROS

Relativity, Einstein was quoted as saying years ago, has no practical, moral or social implications. Quantum physics, said Planck, has no such implications, either. Our religious and ethical controversies, in fine, are not affected in any wise by the discoveries named, revolutionary though they admittedly are in science and technology.

This cannot be said of Palomar and its 200-inch Hale telescope, the discoveries of which have just been announced after twenty months or more of patient observation and exploration. Palomar *has* religious, social, and philosophical implications. To the man of the street these have to be pointed out. To the thinking elite, they must be clear and momentous.

Palomar informs us, simply, that its 200-inch Hale telescope has at last enabled it to photograph the spectra of nebulae 360 million light years away. A light year, of course, is the distance light travels, at 186,000 miles per second, in a year—or 5,865,696,000-000 miles.

Let us stop for a second and catch our breath. The figure is easy to put down on paper, but it is inconceivable, unimaginable.

When we ask the observers and explorers of Palomar what their telescope has revealed, they, without speculating or theorizing, answer: Only more stars, more nebulae, more and bigger stars, more and bigger nebulae. The theory that the universe is expanding is apparently strengthened by the new discoveries, but not all astronomers are prepared to accept that theory—not yet. There are alternative theories, and we need more time, further exploration, deeper thought about the phenomena supposed to support the idea of an expanding cosmos. More time, that is, in the human sense of the term. We shall naturally wait for additional data and light.

We need not wait for the philosophical and religious implications alluded to above. What, briefly, are they? That the new spectra proclaim the glory of the Hebrew God or the Christian Trinity? That the Bible is the Word of God, inspired and sacred? That religious orthodoxy has nothing to fear except fear itself, and that no radical revision of ancient creeds and dogmas is unavoidable? Oh no, whatever the clergy may pretend to believe in the premises!

We are justified, assuredly, in asking some leading questions. What is the possible "purpose" of the billions of stars, alias suns, and nebulae? Can the existence of these be reconciled with the naive and childish account of Genesis?

Here, by the way, is part of that "inspired" account—(I give it because few pseudo-religious conservatives read the Bible or consider its statements and affirmations):

> In the beginning God created the heaven and the earth. . . . And God made two great lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

The writer of these lines was an ignorant and simple-minded man. His terms meant nothing to him. What was "the heaven"? And the greater light did not rule the day, or the lesser light the night, all over the earth. And what was the scribe's idea of the stars? How many of them did he think there were in limitless space?

The illiterate Fundamentalists have none of the excuses that the scribe had. They ought to know that Biblical cosmogony is puerile and absurd.

The fact that there are billions of suns and, no doubt, millions or billions of planets, warrants the belief that there is organic and superorganic life on many of those planets. We know nothing more. It is not likely that better telescopes will tell us much more. The unknown is also unknowable to a considerable extent. Modesty and humility become us human beings.

What is meant by those religionists who assert that there is purpose in the universe? What can be the purpose of the billions of suns? Our minds reel when we even try to answer the question.

All the old religions are childish. Their god is anthropomorphic, man-made. Their ethics, grounded on their religion, is doomed if that religion is discarded and rejected as childish. We need a solid, a human foundation for a sound, vital, binding ethical system. We find it in philosophical Utilitarianism, in Humanism purged of superstition and dogma. We live in societies, and societies require codes, recognized principles, and rules of conduct. Without such, co-operation is impossible; peace, order, and progress are impossible. Our ethical codes evolve, change with changes in conditions. We have unquestionably made much moral or social progress since "the beginning." *Man* has made this progress because of his intellect and his social sentiments—what we call his conscience. We have faith in Man. He has earned it, despite all his shortcomings, blunders, lapses, and crimes.

Palomar bids us to cherish this rational faith, to rely on Man and his limited powers. He forms purposes. He envisions goals. Progress is the gradual, slow, often interrupted, advance toward the goals. The billions of suns are indifferent to our fate. We have no paradise in any heaven to look forward to in this life. We must work, plan, work again, and build the best society our sages and philosophers have conceived and pictured. We must realize our own ideas of truth, goodness, and beauty.

The foregoing, in brief, is the Message of Palomar and its 200-inch Hale telescope.

The Field

(*Continued from page* 18)

posed of well-known experts, by itself symbolizes the aims of the Institute. With some occasional variations, the teachers are about half from the United States and half from Cuba.

When it became evident that a new building was required, a fund was started by a donation of $10,000 from the Cuban government. From fees paid voluntarily by students, and from contributions raised from interested Cubans and North Americans, a fund was secured that was large enough to purchase a fine home for the Institute, a year ago, at Calzada 308 and the corner of "H" Street, in the lovely Vedado section of Havana. Here in the new center, a constructive work is going forward, without fanfare, for friendship and understanding between two neighboring peoples.

—*Worldover Press.*

The Study Table

Important Recent Books

VANDERBILT STUDIES IN THE HUMANITIES. *Edited by Richmond C. Beatty and others. Nashville: Vanderbilt University.* 275 *pp.* $3.50.

JOHN THE BAPTIST. By Carl H. Kraeling. New York: *Charles Scribner's Sons.* 218 *pp.* $2.50.

JOHN WESLEY'S JOURNAL. *Abridged by Nehemiah Curnock. New York: The Philosophical Library.* 433 *pp.* $3.75.

THE SNOWDEN—DOUGLASS SUNDAY SCHOOL LESSONS FOR 1952. *By Earl L. Douglass. New York: Macmillan & Company.* $2.50.

A LOST LANGUAGE AND OTHER ESSAYS ON CHAUCER. *By Sister Madeleva. New York: Sheed and Ward.* 147 *pp.* $2.25.

The Vanderbilt volume, the first in a proposed series, brings together the departments of the University with humanistic ideals. Professors of English, history, religion, and the languages participate. Modern writers, such as Robert Penn Warren, Faulkner, and others, are discussed, as well as Petrarch, Jonson, and Keats. Kraeling's discussion of John the Baptist is the first book on the subject in forty years. The influence of the Baptist's teaching on the early church is carefully discussed. This book should be read by all who are interested in religion. At last the eight volume Journal of John Wesley has been adequately abridged. This is a welcome volume, since Wesley's Journal gives one of the most important pictures of the eighteenth century. The editor has, while preserving a continuous narrative, shown the rise and development of the Evangelical Revival and Methodism. The 1952 edition of the Snowden-Douglass Sunday School Lessons is the thirty-first volume in this useful series. This book has been steadily increasing in popularity over the years. Every Sunday School teacher, as well as everyone who wants to read the Bible intelligently, should own this volume.

Of the writing of books on Chaucer there is no end, nor will there be. The present volume stresses the fact that a barrier of language separates the present day reader from the first great English poet. Sister Madeleva reincarnates the spirit of Medievalism and thus brings Chaucer and his message to us in a vital manner.

C. A. HAWLEY.

Book Notes

A PROTESTANT DICTIONARY. *By Virgilius Ferm. New York: The Philosophical Library.* 283 *pp.* $5.00.

A usable dictionary of religious and ecclesiastical terms and groups for those who want a quick and brief source of reference.

SPINOZA DICTIONARY. *By Dagobert D. Runes. New York: The Philosophical Library.* 309 *pp.* $5.00.

The writings of Spinoza are classified in the form of brief quotations under specific topics, such as Courage, Death, Tyranny, etc. Valuable for those who wish to find quick quotations from Spinoza on the more important topics of life.

SYLVANUS M. DUVALL.

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CONFERENCE BY-LAWS CHANGED

Nominating Committee—The only fundamental change in the Conference By-laws was in the provisions for the Nominating Committee. In the past the Nominating Committee was appointed by the Board of Directors. In the future it will be composed of a person appointed by the Board and persons appointed by each of the recognized sub-regional areas. In case an area should fail to make such appointment, the Board is empowered to fill the vacancy. The new By-law provides that the Nominating Committee shall nominate all officers and directors except the Secretary who shall be nominated by the Board of Directors.

The Secretary—The By-Laws Commission presented various alternatives in regard to the nature of the position of the Secretary and Executive Secretary, the manner of his selection, and the tenure of his office. By a three-to-two vote, the offices of the Corporate Secretary and the Executive Secretary are to remain combined as they have been traditionally. The Secretary also continues to be a voting member of the Board of Directors and the Executive Committee. By an overwhelming vote it was determined to have the Secretary nominated by the Board and elected by the Conference. According to the laws of Illinois, under which the Conference is incorporated, the Secretary comes up for election every three years. On the question of tenure of officers, again the Conference voted overwhelmingly not to limit the tenure of any of the officers of the corporation.

Investment Committee—The recommendation to change the provision for the selection of the Investment Committee was withdrawn because of difficulties in interpretation. The present By-law makes the President, Secretary, and Treasurer the Investment Committee. They will continue to function in that capacity this year. However, it was agreed that a new provision should be made, and the Board of Directors understands that it is to propose an amendment for consideration at the next annual meeting.

Resolutions—An article was added to the By-laws providing for a new procedure in handling resolutions. Resolutions other than those usually presented by the Business Committee must be sent in thirty days prior to the annual meeting so that the Resolutions Committee may have an opportunity to consider them. The committee will have no power other than persuasion to make any changes.

Fellowships—The amendments provide for the recognition of Fellowships as duly constituted members of the Conference and give to each of them and other organizational members one vote.

BOARD MEMBERS ELECTED

Mrs. Harry Burns, Cincinnati; Mr. Howard B. Hauze, Chicago; and Mr. Frank Schramm, Burlington, Iowa, were elected to the Board of Directors of the Conference for terms of four years. Mrs. Burns who had served one year of an unexpired term was elected to succeed herself. Retiring members of the Board who had served full terms and were thus ineligible for election were Mr. Lee M. Burkey, Jr., Chicago, and Rev. John W. Cyrus, Minister of the Unitarian Church in Omaha, Nebraska. The members of the Nominating Committee were Rev. John W. Cyrus, Chairman; Mrs. D. Gilman Taylor, Minneapolis; and Mr. William Newberry, Alton, Illinois.

REGISTRATION AND DELEGATES

The Credential Committee for the Centennial meetings of the Conference reported that there were 185 paid registrations, 99 voting delegates present, and 26 proxies registered. There were a large number of people attending the various functions who did not register. Members of the Committee were Mrs. Francis Heyroth, Cincinnati, Chairman; Mrs. Carl A. Schaad, Chicago; and Mrs. Bernard Heinrich, Oak Park, Ill.

RESOLUTIONS

Rev. Edward Redman, Ann Arbor, Michigan, reported for the Business Committee. The Committee presented and the Conference adopted resolutions of thanks and appreciation to the First and to St. John's Unitarian churches of Cincinnati for their generous hospitality; of recognition for the long and valued services to the Unitarian cause and the Western Conference of Dr. Frank S. C. Wicks of Indianapolis; and one calling for the establishment of inter-racial ministries. Members of the committee were Dr. E. Burdette Backus, Indianapolis, Chairman; Mrs. B. A. McClellan, Minneapolis; Mrs. Frank Schramm, Burlington, Iowa; Mr. Victor R. Seymour, Lincoln, Nebraska; and Mr. Edward Redman.

PROGRAM NOTES

The Centennial program was carried out as planned and printed in the last issue of UNITY. Copies of the souvenir programs are available from the Conference Office (price 50c). Besides listing the program of both the Ministers Institute and the Conference, it also lists where the annual meetings were held, the presidents, and the executives for the past one hundred years.

Dr. Charles H. Lyttle, Conference Historian, presented interesting highlights and sidelights of the Conference's one hundred years. Dr. Frederick M. Eliot, President of the American Unitarian Association, called for a more inclusive fellowship of liberals. Rev. Jack Mendelsohn, Jr., Rockford, Illinois, emphasized the importance of better churchmanship and more religious living. Rev. Aron Gilmartin, Ft. Wayne, Indiana, pleaded for a complete devotion to our basic liberties. Dr. A. Powell Davies, Washington, D. C., challenged Unitarians to say what they mean and to mean what they say. Mr. William Hessler, Cincinnati newspaper and radio foreign affairs expert, gave an analysis of American military strategy and the reasons for its containment policy.

Sunday morning Dr. Curtis W. Reese, President of the Conference, in his sermon stressed most effectively the basic principles of Western Unitarianism: Spiritual Freedom, Intellectual Integrity, and Ethical Living. The impact of Dr. Reese's presentation was attested by the spontaneous applause at its conclusion.

Dr. Dexter Perkins, Moderator of the American Unitarian Association and Chairman of the History

Department of the University of Rochester, gave a brilliant presentation of the history and philosophy underlying American foreign policy, at the Banquet Sunday afternoon.

BOARD MEETING

The Board of Directors of the Western Unitarian Conference met Friday afternoon, May 2, 1952. Several items of interest were acted upon. A panel of names for the Nominating Committee of the American Unitarian Association was approved. It includes Mr. Roman Hruska, Omaha; Rev. Jack Mendelsohn, Jr., Rockford; and Rev. Arthur Olsen, Toledo. It further recommended names for Board and Committee assignments of the American Unitarian Association. Included on this list are Mrs. George Pieksen, St. Louis; Rev. John W. Cyrus, Omaha; Mrs. Edgar G. Braun, Detroit; and Dr. Thaddeus B. Clark, St. Louis.

The Board appointed the Executive Committee of the Conference. It consists of the officers, Dr. Curtis W. Reese, President; Dr. Tracy M. Pullman, Vice President; Rev. Randall S. Hilton, Secretary; Mr. Herbert E. Clapham, Treasurer; Rev. Jack Mendelsohn, Jr., and Mr. Howard B. Hauze.

A resolution was passed by the Board commending the Southwestern Unitarian Conference on its guaranty that in the future it would welcome "all Unitarians without regard to race or color to all its meetings, institutes and other gatherings."

CONFERENCE HISTORY

Freedom Moves West, a history of the Western Unitarian Conference in now off the press. Price $3.75. Special rates for Book Tables:

33⅓% discount for orders of 25 or more.
25% discount for orders of 15 to 24.
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Order your copies now from the Conference Office. This is an exciting, thrilling, and readable book.

IN THE NEWS

Rev. Julius Krolfifer, minister of St. John's Church, Cincinnati, was confined to the hospital during the Centennial meetings. He is at home now . . . . Rev. Max D. Gaebler, Davenport, was unable to attend the Centennial due to mumps . . . . Rev. Kenneth C. Walker, Bloomington, Illinois, did not attend the Cincinnati meetings because of illness in the family . . . . Gaynor Hilton, daughter of the Conference Secretary, had her first trip in nearly two years and attended the Centennial with her mother and father.

Thirty-five ministers of the Conference attended the Ministers Institute held just prior to the Centennial meetings.

Dr. Raymond B. Bragg, Executive Director of the Unitarian Service Committee, has accepted the pulpit of the Unitarian Church in Kansas City, Missouri, and will take up his responsibilities there on September 1, 1952.

Rev. Aron Gilmartin has resigned at Fort Wayne, Indiana, to become the minister of the University Unitarian Church in Seattle, Washington.

Omaha dedicated its new $45,000 education building on Sunday, May 11, 1952. The minister, John Cyrus, gave the sermon. A dinner in celebration and recognition of this achievement was held May 14. Randall Hilton, Conference Secretary, was the speaker.

Flint, Michigan, will install Rev. John H. Morgan as their minister on Sunday, June 1, 1952. Dr. Tracy M. Pullman, minister of the Unitarian-Universalist church in Detroit, will preach the installation sermon.

The Minnesota Conference will meet in Duluth, June 6, 7, 8, 1952.

The Meadville Theological School Commencement will be held on Tuesday, June 10, 1952.

The Free Religious Fellowship, Chicago, had Mrs. Randall S. Hilton preach for them Sunday, May 25, 1952.

UNITED UNITARIAN APPEAL

The figure reached by the United Appeal in the 1951-52 drive was $209,034. This was an improvement over last year of over $30,000. The Western Unitarian Conference exceeded its last-year figure by over $5,000 for a total of $31,765.63. Thirty-three churches of the Conference increased their contributions and seventeen, four more than last year, equalled or exceeded the suggested share. They were:

Beverly—Chicago, Illinois.
Third Church—Chicago, Illinois.
Free Religious Fellowship—Chicago.
Geneseo, Illinois.
Rockford, Illinois.
Shelbyville, Illinois.
Urbana, Illinois.
Hobart, Indiana.
South Bend, Indiana.
Des Moines, Iowa.
Clifton—Louisville, Kentucky.
Jackson, Michigan.
Angora, Minnesota.
Duluth, Minnesota.
St. Paul, Minnesota.
Virginia, Minnesota.
St. Louis, Missouri.

Twenty Fellowships gave a total of $1,080.80. Four of them gave one hundred dollars or more. They were:

Burlington, Iowa	$203.00
Ames, Iowa	156.80
Boulder, Colorado	125.00
Birmingham, Michigan	100.00

Appreciation and thanks go to the area and local chairmen whose devotion resulted in the gains made by the Conference. The Area Chairmen were:

Michigan—Alfred McCleery, Birmingham.
Ohio Valley—Harry Burns, Cincinnati.
Abraham Lincoln—Kenneth Walker, Bloomington, Illinois.
Chicago—Edwin T. Buehrer, Third Church.
Minnesota—Arthur Foote, St. Paul.
Iowa—Nebraska—Frank Schramm, Burlington, Ia.
Colorado—Albert Bowen, Boulder.

GENEVA ASSEMBLY

Everything is set for the Midwest Unitarian Summer Assembly at College Camp, Wisconsin, June 29 to July 5, 1952. Programs and rate sheets are in the hands of the Churches and Fellowships. Rev. Max Gaebler, Director of the High School Camp, announces additions to his staff of Mrs. Pauline Daly McCoo and Mrs. Charles Phillips. Rev. Arthur Foote, St. Paul, will give the theme talks and Mr. Robert Lipgar, of the University of Chicago, will conduct a workshop on group-relations.

On Beautiful Lake Geneva
THE MIDWEST UNITARIAN SUMMER ASSEMBLY
June 29 to July 5, 1952